

The Shepherd

"I AM THE DOOR OF THE SHEEP." John 10:7.

Volume 25

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Write Pastor Josef B. Haave, Admiral, Sask.

Wadena, Saskatchewan, Second No. in January, 1949.

No. 2.

I Must Abide At Thy House

St. Luke 19:1-10

"And when Jesus came to the place He looked up and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house." (verse 5).

Jesus only passed through Jericho once according to the gospel records. There were many people in that city but only two or three were blest by His passing through. Zacchaeus was one of them. We know the story so well, and still, there are several things we should note as we pause with the throng which followed Jesus to the sycamore tree.

First let us note the brief biography of Zacchaeus' life. "He was a chief publican and he was rich." According to verse 7, he was a sinner. His own words in verse indicate that he was a tax collector who swindled and over-exacted more than his due. We read that he was small of stature. I am sure Zacchaeus felt very small inside of himself as the pangs of conscience gripped him by a continual reminder of his crooked ways. He needed a soul physician; therefore he desired to see Jesus.

It is that way with any individual who has come to the end of himself as the Holy Spirit convicts of sin. It is also true that under such a strain many desire to see Jesus. When weighed down with a conviction of sin, like Zacchaeus, many climb up a tree to see Jesus. These thoughts possess their hearts: "I must become better; I must try to imitate the example of Jesus; I must make myself high enough to see Him." But to do this they turn to climbing the tree of self-righteous works. They feel a better position might help.

To all of these efforts to better one's sinful condition before God, or climbing the tree of self-righteousness, Jesus simply calls, "Make haste and come down." It doesn't matter how "small" we are, any attempt at our own betterment will not take away our "smallness" before God.

Any who would see Jesus in the right way must come down. Only a humble and contrite heart is fit to approach Him. Such an heart does not look down at Jesus. On the contrary, we look up to Him. "A broken and a contrite heart, O God, Thou wilt not despise." What better place is there to look up at Jesus than at the foot of the cross? It is there our desire to see Jesus finds satisfaction in the salvation of our souls. We, like Zacchaeus, find Jesus waiting at the foot of our self-righteous tree. When we come down and look up we find compassion, mercy, and forgiveness.

Now we realize why Jesus bade us to make haste and come down. He wants to abide at our house. Only to see Him would not give either you or Jesus lasting satisfaction. There is a much closer and more intimate union that Jesus establishes with every believer. He desires to abide with you and me. His abode is not only to last a day or a week, but always. Do you live in His abiding presence?

Many have seen His as Saviour but did not permit Him to abide, or if they did, it was only for a while. He was finally forced to leave as an unwelcome guest. His "Today must I abide at thy house," still applies to you. His "must" is not compulsory but indicates His strong desire to abide in your heart. Will you not give Him permission to re-enter and abide with you always?

Zacchaeus received Him joyfully. When this happens there is a change in the heart. "He that abideth in Me and I in Him, he beareth much fruit."

The Bible School Movement

Those who may be called upon to write the pages of church history covering the present time will, no doubt, record a movement which has swept over the Christian Church with the above or some similar name. We who live during this period may be slow to detect and recognize it but its effect will be so evident that no historian can ignore it.

What is the nature of this movement? It is simply a return to a direct reading and studying of the Bible. And, at least in the Lutheran Church, we can say that the Bible schools have done much to promote the movement by creating, fostering, and guiding it. It is necessary to keep this in mind lest any one of us be tempted to despise "the rock from which we are hewn."

This movement is not limited to the four walls of a Bible school but is manifest in the church in various ways. Though Bible study is not as common in our congregations as we would like to see, is it not true that generally it is more common than it used to be? And we have Bible study on the radio, and courses are offered by correspondence.

Then I think there are very evident manifestations of it in our Sunday school material. Note that most of the material is so arranged that you can not study it without having the Bible by your side. The general goal invariably is to get the child to get acquainted with the Bible so that he may see the source of all the teaching he received and go to it directly.

The very existence of the vacation Bible school in our day is, I believe, a fruit of this movement. For invariably you will find that whether the courses are elaborately planned or less elaborately planned, they centre around the Bible with it as the chief source and reference book. Increase in interest for vacation Bible school is indication that this Bible school movement has not spent itself but is on the increase.

Then the increasing popularity of Bible study at our conventions—and here our young people are definitely leading the way. Possibly some of you can remember very easily the time when it would have been considered very unusual for a delegate to a Luther League convention to take his Bible with him. Now it may be that the opposite would in general be true so that they generally have their Bibles with them. A simple study directly of the Word has in many cases, replaced elaborate addresses or lectures and, surprisingly enough, can attract and keep the interest of our young folks much better. We have had occasion quite recently to observe how a week with a heavy schedule of Bible study did not become boresome but gained in interest from day to day.

And our Bible camps are a direct off shoot of our Bible schools in many cases and in every case an evident manifestation of the Bible school movement. I believe that we can with profit, stop here for a moment to consider the relationship of our Bible camps to our Bible schools. Let us ask ourselves this simple question: Are the Bible camps the fruit of the Bible schools or are the Bible schools the fruit of Bible camps?

Personally, I am convinced that the many Bible camps are a direct fruit

fruit." Zacchaeus had been forgiven much. He came to love Jesus much. Therefore, he desired to make all possible amends for his sinful past. Thus will your heart bear fruit when Jesus comes to abide, and is permitted to abide in your life.

—L. E. M.

of our Bible schools. And, what is more, that the Bible camps are dependent upon our Bible Schools for their continued existence. Should interest and support of our Bible schools begin to decrease it would immediately be reflected in the nature of our Bible camps as to interest in the study of God's Word.

Why call attention to this? Simply because there is danger of becoming so taken up with the branches and its fruits that we may begin to neglect the vine, the source of it. Speaking directly, there is a danger of supporting only Bible camps to the neglect of Bible schools. This may be when it comes to making them known, interesting others, attending, and giving. We certainly are grateful for many Bible camps held during the summer months at various places and this is merely an attempt to show the true relationship between Bible camps and schools. Hence, if we want Bible camps to become a greater blessing, and we all do, then we must increase our interest and support of our Bible schools proportionately.

We are grateful for the whole-hearted support which this Bible school movement has received in Canada and other places, and we know that God will continue to raise up those who will support it in the future. May we be led directly to the Word of God where we may obtain mercy, and find grace to help in time of need as we boldly come to the throne of grace and humbly bow before a merciful God, reconciled in Christ Jesus.

—C. A. B.

A GREETING AND AN APPEAL From Matsqui, Fraser Valley, B.C.

Some time ago, the undersigned, by request, wrote an article, in the Scandinavian language, for several papers, published in that language.

We had intended, shortly after to write some, about the same matter, also in the English language, for several papers. But then we heard rumors that the government as such, and the Red Cross would "step in" and come to the assistance of churches and church property, that had been damaged or destroyed, by the flood, here in the Fraser Valley, last summer.

But now we are already in the month of November, and no help or assistance from the above mentioned quarters have been received.

This is not so good, inasmuch as we know from reports out east, that many friends have donated and given to the British Columbia Flood Relief Fund, as well as to the Red Cross, with the understanding that also churches and church property, that were damaged or destroyed by the flood, should receive help.

Yes, we here at Matsqui, which is situated about 50 miles south east from Vancouver, B.C., and two miles south of Mission City, and four miles from Abbotsford, were hard hit by the flood.

Before the flood, Matsqui, the name of this village and municipality an Indian name which means "wonderful," was indeed a beautiful place and district, also last spring.

All kinds of fruit trees and berry plants in bloom. The home of the big, red strawberries! Flowers and ornamental trees. And besides that, this is also one of the best dairy districts in the Fraser Valley.

In many ways, Matsqui and surrounding districts, with mountains not so far away, reminds us so much of some of the most beautiful places and districts in Norway.

Children's Chapel

The chapel doors swing open wide,
It's time for us to go inside
The children's chapel where we'll sing
And worship Christ, our Heavenly King.

Do you recognize this song? It is the theme song for the children's chapel program which is a radio ministry especially for the children. Be sure to encourage all children to listen. By this means God's saving Word can be brought to some who cannot otherwise be reached.

Tune in to any of the following stations:

CFQC Saskatoon, Sask., 600 on your dial, Saturday, 9.30 a.m.
KMON Great Falls, Mont. 560 on your dial, Saturday, 10.00 a.m.
KFYR Bismarck, North Dakota, 550 on your dial, Friday, 5.30 a.m.
KVNJ-FM Fargo, N.D., FM channel, 222, 92.2 ms, Sunday, 5.15 p.m.
KVI Seattle-Tacoma, Wash., 570 on your dial, Saturday, 8.45 a.m.
CJDC Dawson Creek, B.C., Sunday, 2.30 p.m.

—C. A. H.

ARTICLES ON DOCTRINE

As space is available from time to time, Dr. J. R. Lavik of Luther Seminary will contribute articles on doctrine for The Shepherd. He has written some exceedingly clear articles on "What Must I do to be Saved?" A fine study on the Grace of God is found in this series. There has been somewhat of a dearth in The Shepherd as far as doctrinal studies are concerned, and we are happy that this arrangement with Doctor Lavik seems at this time possible.

The Shepherd - Hyrden

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THE WADENA NEWS

INTO THE NEW YEAR

In the first issue of the year we mentioned that many important events have taken place during 1948. A year with great possibilities also lies before us. It is in many ways an outstanding year.

Perhaps the biggest item on the program for this year is the Christian Education Appeal. The general director of this appeal, Pastor Mrs. A. Dale reported at the convocation on the general outline of the plans. The report gave promise of a well planned spiritual and informative approach in this effort. Every avenue of preparation seems to have been utilized and besides other blessings it will bring our Christian education program before our people in a fine and effective way. We are urged to pray much for this undertaking. It can bring great blessings to our church, and most important of all, it will further the Kingdom of God.

Then, too, the great outstanding event, the International Young People's Luther League convention to be held in Saskatoon is given a large place in our praying, thinking and planning in 1949. The executive secretary, Oscar A. Anderson, gave a thrilling preview of the convention at the Youth Evening during the mid-winter convocation. The slogan, "See you at Saskatoon" is repeated on many lips across the border and young people are planning to come by auto, train, bus, and plane to this convention. The Education Appeal and this Luther League convention will be given priority in the columns of The Shepherd in the months to come. Thousands of visitors are expected for this outstanding event, and fine preparation has been made in Saskatoon. The time will soon be here as the executive secretary so fittingly reminded us when he said, "See you soon, 'twill soon be June."

* * *

Then there is the budget. It is well to plan early for this ingathering. Stewardship Secretary Odland at the convocation urged that orders be placed for the penny-a-meal early. The figure of our apportionment is much higher this year. However, it is not much above the over the top amount that has been raised these last years.

The secret of success is to start early. There is much to be done and every moment counts.

The work of our Bible camps was up for discussion at the convocation. It was felt that an effort must be made to preserve and continue the blessings that have come through this movement. We commend to your reading in this issue of The Shepherd the article entitled "The Bible School Movement" written by the late Pastor Carl A. Bernhardson. Since it touches upon the Bible camp movement too, it merits careful reading.

Lutheran World Action also comes with its urgent appeal in 1949. Our goal for our district in 1949 will be \$14,700.00. This is about \$5,000 over last year's apportionment, but when the amount that our District went ov-

er the top in 1948 is deducted, the over all amount that we have to raise more in 1949 will be, possibly about \$4,000.00. That will not be too difficult. However, here too, the secret of success is to start early. It is not an insurmountable amount. It amounts to only \$1.50 per confirmed member in our district.

It is a joy to know that we are over the top for 1948. How much we cannot yet report, but as soon as the figures are available we shall report it.

Beginning next issue the Luther League will have the first issue of the month and the W.M.F. will have the second issue for its page. Kindly note the change in deadlines for the respective pages.

BOOK REVIEWS

"This if Life Eternal," by E. Clifford Nelson, published by Augsburg Publishing House, Minneapolis, Minnesota.

Every year for the past years lenten books written by our own pastors have been published. This lenten book is somewhat unusual in that it brings two streams, the passion story and the demands of the moral law into one harmonious message. It is the thesis of the author that the atonement becomes incredible and unreal if the consciousness of sin through the law is not present.

Fourteen chapters comprise the book and it has 140 pages. It is a fresh and vital approach to the lenten message.

* * *

"Take Up Thy Cross," by Arndt L. Halvorson, published by Augsburg Publishing House. There is nothing unusual in the title of this book when it is a lenten series of sermons. However, one does not read more than the first chapter before realizing that there is a special challenge in the way it is written.

Another feature of this book is that it is divided in two parts, one series of sermons for the Sundays, and one series for the midweek meeting. The first series deals with "Life" and the second with "Come."

This book makes one aware of the cross.

District News

The mid-winter convocation at Saskatoon January 7-11 was well attended. With the exception of two pastors, all attended the convocation who serve in our district. The program was carried out much as planned and a fuller report will be given at a later issue. Several boards convened also during these days. Visiting speakers from outside our district were Dr. Warren Quanbeck of Luther Seminary, Pastor Oscar A. Anderson, executive secretary of the Young People's Luther League, and Pastor Philip Dybvig, executive director of home missions. Just this flash as The Shepherd goes to press.

* * *

Pastor A. Tveit and Norman Foster visited C.L.B.I. on the return trip from Saskatoon. Pastor Tveit addressed the student body at the chapel period. Several students are attending C.L.B.I. who come from the Peace River district.

* * *

Pastor A. Tveit will be leaving for Norway for a short visit about April first of this year.

* * *

Pastor Sterling Johnson of Ryley has been invited to conduct the consecration meetings, held annually, at Camrose Lutheran College.

* * *

Pastors attending the International Luther League convention at Saskatoon will be asked to participate in our summer Bible camp program. At the Bible camp meeting at Saskatoon requests came from the various circuits for visiting speakers.

* * *

Canadian Lutheran Bible Institute fellowship week, February 7-13, 1949. Guest speaker: Pastor Gilbert T. Monson. Others invited to teach

through the week: Pastor Emil Pederson (U.E.L.C.) Calgary, and Pastor Harold Severtson, Foremost, Alta.

* * *

North Battleford Parish

At the annual meeting of the Urland (W.M.F.) plans were discussed for completing the inside of the church and for building a barn. Last year the group, assisted by men of the district, built a porch on the front of the church and cemented the basement floor.

* * *

The Luther League plans to finish the payment on the visual aids purchased last fall.

* * *

The Board of Charities had its meeting in Saskatoon at the close of the convocation. Tentative plans are to have the dedication of the Bethany Sunset Home in Camrose at the church convention in June. An article giving further details will appear in The Shepherd at a later date.

* * *

NOTICE

Send in news items from your parish.

Pastors: Make certain that your parish bulletin reaches The Shepherd.

A GREETING AND AN APPEAL

(Continued from Page One)

But, as referred to in the first part of this article, why should not also churches, and church property, destroyed by the flood be taken into consideration? As a church and congregation here we have been paying dyke taxes down through the years.

Our church here, as well as church parlors (separate building) and other church property, were badly damaged by the flood. The damage done will amount to several thousand dollars.

We are sorry that our church body (The Evangelical Lutheran Church) has not, as far as we know, a Flood Fund, like the American Lutheran Church. (Our church leaders should take this problem up for consideration for the future.)

Greeting and Appeal

Our congregation here at Matsqui is a comparatively small one, as yet. It will be "too much" for our friends here to repair the damage done by the flood to our church property. We need help and assistance from friends here in Canada as well as in United States.

The Word of God says: "Bear ye one another's burdens, and so fulfill the law of Christ." Yes, "God loves a cheerful giver." "Give and it shall be given unto you." These promises of God, is our greeting, at this time to you!

We shall appreciate very much any help and assistance you can give us.

The name and address of the treasurer of our congregation is: Mr. Arthur N. Bakken, Matsqui, B.C., or to the undersigned, who is the local pastor.

In His service,

K. O. Kandal, Matsqui, B.C.

SUNSET HOME DONATIONS

Below is the balance of the donations made to Bethany Sunset Home.

UNITED STATES

Donations sent in by Sister Marie Weiks for Building Fund.
Radcliffe, Iowa

Mr. Hans Hanson, \$10; Mr. Henry Leien, \$10; Mr. Joe Bjerkestreand, \$10. Christmas treat for the Old Folks from Earnest Workers. Young People's Luther League, \$15.00.

GIFTS IN NATURA

Armena, Alberta

Mr. and Mrs. M. Hendrickson and Mrs. Young, three quarts fruit; Mr. and Mrs. Adolph Moe, eggs, canned goods and towels; Mrs. B. Skaret, nightie; Mrs. R. Erickson, towels, one pair pillow slips; Mrs. Clement Lyseng, cookies and towels; Mrs. Tony Broen, candy and one pair pillow slips; Mrs. Richard Skaret, two towels; Mrs. Vernon Lyseng, two quarts fruit; Mrs. E. K. Lyseng, one quart tomatoes, one jar mixed pickles; Mrs. Leif Nisi, two towels; Mrs. M. H. Hendrickson and Mrs. M. Lyseng, one pair pillow slips; Mrs. M. H. Hendrickson, two cans corn, one pound coffee, candy; Mrs. C. K. Lyseng, two pounds coffee; Mrs. Oscar Hendrickson, jar red currant jelly; Mrs. Oscar Grue, two corn flakes, one pound coffee, one box Brix; Mr. Robert

Lyseng, one bath towel; Mrs. George Lyseng, two pounds coffee, two pounds lard; Mrs. Anders Lyseng, one package rice, one quart pumpkin, one quart honey, one jar jam, box of cookies; from K. K. Lyseng Estate, four Norwegian books; Scandia Ladies' Aid, four potatoes.

pounds butter; two quarts sauce; three quarts pickles and one sack potatoes.

Bawlf, Alberta

Mrs. Otteson, ice cream; Mrs. Bergquist, one quart jam; Mrs. Bergit Johnson, apricots and peaches; Mr. and Mrs. Ludwig Larson, sack of potatoes, bouquet of gladioli; Mrs. Osness, Mrs. Olesberg and Mrs. T. Anderson, Lefse; Bawlf Ladies' Aid had a program and served lunch. Left collection at the Home. Knudt Larson, ice cream; Mrs. Morris Leiren, three pounds coffee; Miss Selsness, two quarts fruit; Vrolsons, six tins vegetables; Bawlf Allied Needle Workers had a program for Old Folks and served chicken supper.

Bellingham, Washington

Mrs. Matt Nordgaard, five jars jam and two jars salmon.

Chelan, Saskatchewan

Chelan Ladies' Aid, one quilt.

Camrose, Alberta

Mrs. A. L. Hoveland, two quarts fruit and five pounds honey; Mrs. Susie Wright, one quart fruit; Mrs. Opheim, four quarts fruit, five pounds sugar, one pound loaf sugar; Mrs. Mary Pederson, five pounds macaroni; Stella Gunderson, two cans corn, one can tomatoes, two packages butterscotch pudding; one jar crabapple jelly, one jar peach jam; Pastor and Mrs. Grundahl, one box apples; Mrs. Servold, one box graham wafers; Mrs. Nygaard, one pound coffee; Mrs. C. A. Magnuson, two quarts fruit; Mrs. Luther Olson, two quarts fruit; Mrs. Ole Krogstad, two pounds rice; two pounds coffee, two pounds loaf sugar; Mrs. Magnus Johnson, two quarts fruit; Miss Anne Solheim, one towel; Miss Stella Halland, one quart fruit; Mrs. O. C. Johnson, one jar pickles, one quart fruit; Mrs. M. Solheim, one bath towel, some coffee; from other friends, three quarts fruit, two quarts plums, one quart raspberries, one quart crabs, two pounds rice, one pound dried apples, two pounds rice, two pounds raisins, one tin peas and one corn.

Duhamel, Alberta

Mrs. Oline Nilson, four quarts vegetables, two quarts pickles.

Donalda, Alberta

Mrs. A. J. Vikse, one pumpkin, two squash, two vegetable marrow, one package pudding powder, three pounds honey, jar jam, two boxes soap flakes; Mrs. K. Collin, one jar pickles, cabbage, beets, carrots.

Edberg, Alberta

Edberg Ladies' Aid, several carrots, parsnips, turnips and cabbage.

Fairy Glen, Saskatchewan

Mrs. H. Orvold, several articles and boxes second hand clothing.

Irma, Alberta

Mr. and Mrs. S. Nelson, two chickens, two quarts pickles, some vegetables, eggs.

Morrin, Alberta

Mr. and Mrs. P. Notland, two boxes home grown crabapples.

New Norway, Alberta

New Norway Ladies' Aid: S. Malmos, Sr., six quarts fruit, one quart vegetables, one jar jelly, four quarts pickles; Mr. and Mrs. Alvin Nygaard and family, four quarts fruit, one quart pickle, two jars jelly, four quarts vegetables, large turnips, one bag mixed fruit; Mrs. Lindell, three jars pickles, one quart sauce, three quarts vegetables, several turnips; Mr. and Mrs. Marvin Johnson, three quarts fruit, one quart pickle; Mr. and Mrs. Herman Johnson, one jar fruit; H. S. Johnson, one quart pickles, one jar honey; M. G. Johnson, two jars jelly; Mrs. O. Anderson, five quarts fruit, three quarts pickles, one head cabbage, one quart peas; some other friends gave one large vegetable marrow, one pumpkin, one large basket tomatoes.

Penzance, Saskatchewan

Lutheran Ladies' Aid, cookies, candy for Christmas and one quilt.

Starbuck, Manitoba

Mrs. Helga Swenson, second hand clothing.

Tofield, Alberta

Bardo Ladies' Aid, 17 individual candy boxes Christmas gifts for the aged, two quarts of honey, one box Dreft and soap.

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise. He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.—Exchange.

Wadena, Saskatchewan, Andet No. i January, 1949.

Den Som Kommer Til Meg . . .

Jesus hadde talt om seg selv som livets brød. Mannaen i ørkenen var vistnok en gave fra himmelen, men bare som et forbilde paa det sanne brød fra himmelen, det Guds brød som "gir verden liv." Med ordet "verden" fører Jesus tanken fra jødene videre til hele menneskeheten; og ordet "liv" utvikler han saa om det evige liv. Det sanne brød fra himlen var forskjellig paa to maater fra forbildet med mannaen: det tok sikte paa et evig liv, og det var for hele verden. Folkets svar: "Here, gi oss alltid dette brød!" minner om den samaritanske kvinnes begjæring. Begge hadde den utvortes gave i tankene: en varig brødforsyning og en stadig vannforsyning. Men Jesu svar gaar like til kjernen i saken. Det var ikke en ytre gave, ikke en gave utenfor ham selv det var tale om, men han selv er livsens brød. Og han selv stiller all hunger og tørst hos den som kommer til ham. Livsens brød saa de naa i ham, det var stillet like for øynene deres i hans Frelserperson. "Men jeg har sagt eder at I har sett meg og tror dog ikke." De manglet troen og derfor saa de ikke sannheten, og derfor hadde de ikke trang til det sanne brød. For aa komme til ham var noe helt annet enn aa flokkes omkring ham av ytre grunne. Aa komme til Jesus paa den rette maate beror paa en naadevirkning fra Faderen. "Alle de som Faderen gir meg, kommer til meg." De kommer i anger og bot. Hver synder som frelles er en gave fra Faderen til Sønnen. Gud maa aapne synderens øyne. Han selv makter det ikke. Det er den Hellige Aands virkning i hjertet, esus peker paa. En annen ting er at denne Faderens dragelse av sjelene til Sønnen forutsetter hjarter som er av sannheten. Slik førte Faderen bl.a. den samaritanske kvinne til Jesus. Men en kan ogsaa trosse Guds Aands kall, og ikke ville la seg drage. "For hver den som gjør ondt, hater lyset og kommer ikke til lyset, forat hans gjerninger ikke skal bli refset; men den som gjør sannheten, han kommer til lyset . . ." (Johs. 3:20-21).

"Og den som kommer til meg, vil jeg ingenlunde støte ut. . ." Ethvert menneske som kommer draget av Faderen, blir mottatt av Sønnen, om han enn er den usleste, elendigste synder.

Ja, taarnet seg synder som berg mot sky;

Og sortnet alt for ditt øye,
Og ble hvert et minne deg tungt som bly,

Og saa du kun lyn i det høye—

Bare det menneske som holder seg borte fra evangeliets kraft, og ikke lar seg dra til Jesus, maa han kaste fra seg i engang i fortapelsens dyp.

Men hver den som kommer er hjertelig velkommen. For et lysende ord for hver bange synder. Og selv den freidigste moderne synder er bange, viser han seg enn i det utvortes modig og veldig i sin forvorpne frekkhet. Det moderne menneske som i sin uavhengighet og velde har frigjort seg fra Guds dragelse i Kristus, kan likevel ikke frigjøre seg fra sin tomhet og heller ikke slukke lengselen etter noe mere. I sin kjensle av tomhet maa det jage etter noe aa fylle seg med: Døgnlitteratur og film og tøv og tant. Det er skolmer. Av og til kan det moderne menneske likevel ikke unn-gaa aa stanse i jaget under fornemmelsen av at det er skolmer, — uten liv og næring. For det stakkars menneske har en sjel som kan lide og gledes, som kan angre og blø og tro og haape. Derfor blir sjelen aldri tilfreds før den kommer til Jesus og av ham faar liv, evig liv til odel og eie. Og den som kommer blir likesaa kjær-

INGEN GRENSER

Av pastor Christen Hallesby

Den som leter etter syndens grense, leter forgjeves. Der er ingen grense for synd. Riktignok ser vi det lettere hos andre enn hos oss selv. Der har vi de grove syndere, lastens trøller, uforbæderlige forbrytere. De gaar fra synd til synd. Inn og ut av fengslet. Aldri stopp. Eller om vi tenker paa konsenstrasjonsleirene, saa forteller de om synd og grusomhet uten grense.

Den behandling Jesus fikk da han var overgitt i synderes hender, var ikke bedre. Forraadt av Judas, pint under Pontius Pilatus, dødsdømt av det høye raad, enda han var uskyldig, korssfestet av hele jødefolket, synd paa synd, ingen grense. Men saa ble ogsaa syndens straff uten grense. Enten det gjelder i dag eller i gaar, før eller eu, er det sant hvad Jesus sa om menneskene. De er onde.

Men er det riktig aa ta alle over en kam? Det er da mange skikkelige, bra mennesker som vet aa passe grensen. De overskrider aldri den grensen som samfundsmoralen trekker, og rammes ikke engang gjennom et langt liv av noen paragraf i den borgerlige straffelov. Det er sant. De er bra mennesker i borgerlig forstand. Men derfor er det ikke sikkert at de er gode mennesker i religiøs forstand. Alt beror paa de maal en maaler med. Om jeg staar for menneskers lov, er dermed ikke gitt at jeg staar for Guds lov. Om jeg har levd mitt liv straffritt blandt mennesker, er ikke dermed sagt at jeg er syndfri, fullkommen og straffri for Gud.

Det er dette vi som kristne har opplevd. Vi ble ikke dømt av mennesker, men kraftig dømt av Gud. Fordi Gud dømmer annerledes. Den borgerlige lov stiller krav til vaart ytre liv, Gud stillet krav til sinnelaget. Derfor kan selv det beste menneske og den beste borger bli den største synder for Gud Bare han kommer inn i Guds lys. Slik gikk det med Martin Luther. Hans ytre liv var prikkfritt, livevel had faa sett saa dypt og klart syndens fordervelse som han. Klostermunken er det beste eksempel paa at det er ikke nødvendig aa kaste sig ut i et vilt syndeliv for aa faa syndserkjennelse.

Naar mange mennesker i dag ikke har noen erkjennelse av synd, men mener de er bra og rettskafne, er det fordi de bestandig har unndratt sig Guds lys og Guds dom, aldri har prøvd sig paa Guds lov paa kjærlighetsbudet. Du skal elske Gud over alle ting og din næste som dig selv. Naar en bare prøver sig paa menneskenes lov, kan

lig mottat som den fortapte sønn da han kom tilbake til sin far.

Det er Jesu Frelserhjertes salige glede aa gjøre Faderens vilje, nemlig aa ta imot og frelse de sjele som Faderen leder til Ham. Ja, ikke bare ta i mot dem, men "dette er hans vilje som har sendt meg, at jeg ikke skal miste noget av alt det han har gitt meg, men opreise det paa den vtterste dag." Jesus bevarer alle som blir hans, og denne bevarelse rekker ut over død og grav, helt til herliggjør-elsen av legemet paa oppstandelsens dag. Har Jesus faatt deg i sin sterke haand, maa satan utlevere alt ditt, ikke engang ditt utslitte, syndige legeme skal han faa lov til aa beholde. "Og ingen skal rive dem ut av min haand" (Johs. 10:28).

Venn, er du en vakt, troende sjel? Dette er salige klippeord aa hvile paa: "Den som kommer til meg, vil jeg ingenlunde støte ut," og "Jeg skal ikke miste noget av alt det han har gitt meg." Of er ditt hjerte et ærlig, bange synderhjerte, fatt mot og kom til Jesus. Hos ham faar du alt du trenger: dine synders naadige forlatelse, fred i hjertet, evig liv.

—H. Arnholt Strand.

enhver bli fornøyd og egenrettferdig. At noen ikke kjenner Guds krav, og det i et kristent land, er trist aa tenke paa og en utfordring til den kristne kirke, hvis oppgave det er aa konfrontere all med Guds lov.

Naar jeg gaar fra en samtale med den selvtilfredse, har jeg maattet takke Gud mer enn en gang fordi hans Aand har ført mig inn i den hellige utilfredshet med mig selv. Det kunde vært mer behagelig aa slippe den stadige utilfredshet; men her er ikke spørsmaal om hvad som er behagelig, men hvad som er sant og rett. Aanden er sannhetens aand.

Hver ny dag fører til ny synd. En kristen har opplevd at synden er uten grenser. Paulus fant heller ingen grenser. "I mig, det er i mitt kjød, bor intet godt." Et syndens oppkomme som aldri blir tørrlagt. Hvis ikke Guds naade var uten grenser, var alt haap-løst.

Først dødens grense til slutt blir syndens grense. Da gaar jeg inn til det fullkomne liv uten synd.

(For Fattig og Rik.)

DIAMANT BRYLLUP

Den 16de desember 1948 blev der feiret et sjeldent bryllup her i nabolaget. Mr. og Mrs. Knut Boe feiret den dag sin seksti aars bryllupsdag. Det var kolt veir og daarlige veie men det hindret ikke naboer og andre venner fra at komme, og det blev fuldt hus. Pastor A. K. Haugen som er menighetens prest kom ifra Outlook og holdt en god tale baade for brudeparret og os andre. Hedersgjeteene fikk som gave en Radio og to uldtepper. Sonnen Anund og familie som lever ved Lenvale var forhindret fra at komme. De sendte ogsaa to uldtepper. En datter Hilda er hjemme med sine foreldre. Mr. og Mrs. Boe blev gift i Grand Forks, Nord Dakota og kom til Kanada i 1903. De tog homestead ner Outlook hvor de nu lever. Alle ønsker dem lykkelige dage fremover til livets sol gaar ned, og at de til sidst maa finde veien hjem til Gud.

(En deltager)

DE TROENDES ENHET

Om dette emne skriver res.kap. Ludvig Larsen — som 1940-41 var prest i Trefoldighets menighets norske aveling, Brooklyn, N.Y. — i menighetsbladet for Halden, Norge, hvor han nu er prest:

"Naar mister diamanten sin glans? Ikke om den blir traakket paa, for den er saa motstandsdyktig at ingenting biter paa den. Ikke heller om den blir knust, for hvert lite stykke av diamanter vil lyse med samme glans. Men ta to diamanter og gni dem mot hverandre ,saa vil du snart faa glansen til aa forsvinne.

Slik er det ogsaa med de troendes enhet. Som en ekte diaman t tiltrekker sig oppmerksomhet paa grunn av sin vakre glans, slik skaper ogsaa de troendes enhet oppsikt og forundring i denne verden. "Se, hvor de elsker hverandre," sa de om de forste kristne. Til alle tider har det vært slik at naar den innbyrdes kjærlighet mellom de kristne faar slaa ut i lys lue, saa har det en mektig virkning paa dem som staar utenfor. Den kristne broderkjærlighet er en sensasjon i denne kjærlighetsløse verden. Den virker dragende paa dem som iakttar den, som et sysende baal i kulden og mørket. Jesus ber om at hans disipler maatte være ett forat vereden skulde tro at han var sendt av Gud. Det er en veldig misjonerende kraft i de troendes enhet.

De troende er ett i Kristus. Enheten er ikke kommet i stand ved menneskers vilje og makt, og derfor kan den heller ikke brytes av menneskelig

I Brennpunktet

Kvinneforeningene og mennene

Det er sagt at naar en aandelig bevegelse holder paa aa miste sin kraft, stifter man kvinneforeninger for aa sikre dens eksistens. Hvis dette er helt riktig, saa er det altsaa kvinneforeningene som holder vaare menigheter gaaende. I økonomisk henseende er der nok endel sannhet i dette, tiltross for at det er mennene som har mest aa rutte med. Hva kommer det av at kvinnene er mere aktive i arbeidet enn mennene? Er det naturlig? Er det kristelig? Det er kanskje naturlig, men det er ikke kristelig. Blant naturfolkene i Afrika utfører kvinnene storparten av mannens arbeid, ogsaa naar det gjelder aa dyrke jorden. Mannen ofrer seg for jakt, krig og—snakk.

Det er ikke saa faa som paastaa at det er rett og riktig at kvinnene er mest aktive i det kristne arbeid, fordi de er mer religiøse av naturen. Er det riktig? La oss stille spørsmålet slik: staar det aandelige liv i vaar kirkes kvinneforeninger paa høyde med den økonomiske aktivitet de legger for dagen? Haanden paa hjertet! Ingen vil driste seg til aa paastaa det. Og naar kirken bruker kvinneforeningene i sitt arbeid, er det ikke for aa fremme det aandelige liv, men for aa hjelpe sin økonomi, og for aa utbrede kunnskap og kjennskap til Guds rikes sak og kirkens organisasjon her i verden. Naturligvis—det bør være saa, hvor det gaar rett og riktig til, at ogsaa det aandelige liv skal styrkes. En kvinneforening som lager sine møter til kaffeslabberas, forfeiler sin hensikt. Kaffeslabberasets tid er forlengst forbi.

I Skriften staar det ingenting om at kvinnene staar Gud nærmere eller at de er mer religiøse enn mennene. Mennene maa ha vært i avgjort flertall i de skarer som kom til Jesus for aa høre ham. I evangeliene har vi en liten notis som tyder paa det. Det var 5000 menn—foruten kvinner og barn—som Jesus bespiste i ørkenen. Altsaa utgjorde barna og kvinnene et saa lite mindretall, at det ikke var verdt aa nevne engang. Det nytter ikke aa innvende at kvinner og barn hadde saa liten betydning paa Jesu tid at de av den grunn ikke ble tellet med. Notisens hensikt er ganske enkelt aa fortelle hvor mange det var som aat. I Kristus er det ingen forskjell paa mann og kvinne. Naar apostelen Paulus i sine brev til de gresktalende menigheter, nevner mennene naar han skal tale mer konkret til de enkelte medlemmer, er grunnen den at de er de ansvarlige, menighetens bærere. Paulus legger ikke for dagen noen ringeakt for kvinnene. Hverken i menighetene paa Paulus' tid eller i Guds rikes arbeid i vaar egen tid, er det aa ha en ledende stilling en stor aere som man bør kappes om. Tvert i mot: det er en byrde som man bærer i lydighet mot Herren. Men denne lydighet henger alltid sammen med at menn og kvinner forstaar hvem Jesus er og hva han vil. —H. A. S.

makt. Ikke engang demoniske krefter kan gjøre den til intet Helvedes porter skal ikke faa overhaand over Herrens menighet. Enheten kan ikke skades utenfra ved forakt eller forfølgelse fra verdens side.

Men kommer det noe inn mellom de troende som skiller dem fra hverandre, da er enheten truet. Jesus, som visste om den fare som truet de helliges samfund, og som visste om de fryktelige følger det vilde ha om det gikk i stykker, ba om og om igjen om at hans disipler maatte være ett. Hvis nag og motvilje og kritikk not andre kristne tar plassen fra den varme kjærlighetens omsorg, da triumferer

(Continued on Page Four)

YOUNG PEOPLE'S LUTHER LEAGUE

MILTON RUDE, Editor, Luther Seminary, 212 Wiggins Ave., Saskatoon, Sask.

Deadline for material to Y.P.L.L. Editor the 2nd of each month.

PRESIDENT'S COLUMN

"If ye abide in My Word, then are ye truly my disciples." John 8:31.

"Well begun is half done," but it does not guarantee victory. It is not enough to begin; continuance is necessary. Enrollment in a class does not make one a scholar, but the pupil must continue in the school through all the long course, until he has mastered all the subjects. Yes, success in life depends upon perseverance. That is why Paul mentions "perseverance" among the Christian characteristics and virtues.

The reason for failure in most cases is lack of perseverance. We are often tempted to become tired and give up. And all of this applies spiritually, too. There are thousands who begin to follow Christ, and have joy in doing so, but who, when discouragements come, faint and drop out. Do you remember what Paul wrote about one of his friends, "For Demas also hath forsaken me, having loved this present world."?

Christ said, "If ye abide in My Word . . ." To abide in Christ's Word is to obey Him. We must do it continuously, too; that means not only on confirmation day, or at Bible camp; not only today, but tomorrow as well, and the day after tomorrow, and until the end.

But it is more than obedience to abide in Christ. He also gave us many rich and blessed promises, which are hidden throughout His Word, like nests in the trees. To them we should go in any danger or tempest, and hide in them in the hour of trial. There are no fortresses in this world built by men that are impregnable as the Words of Christ. No wonder Martin Luther could say with such confidence,

"A mighty fortress is our God,
A bulwark never failing."

As we have begun this new year of 1949 in Jesus' Name, let us pray God, that we may abide in His Word in this new year of grace, and that we may become better and better students of it, and also that He may instill in our hearts an ever growing faith in the Word of God, and the Saviour that is revealed to us so clearly there.

Luther Leaguers, to begin is not enough. God will help you to abide in His Word, if you will use it, use your Testaments, use the prayer meetings, the devotional meetings, the committee meetings, and all agencies to help one another abide in Christ's word in 1949. "Let Christ be Lord!" in your life.

—O. K. Storaasli.

INTERNATIONAL LUTHER LEAGUE CHORAL UNION

This summer it will be a great privilege for our Canadian Luther Leaguers to join with hundreds of other young people at the Choral Union in Saskatoon. To sing with a 1,500 or 2,000 voiced choir under the direction of Oscar C. Overby will be a thrill of a life time for many of us.

Sunday afternoon of the Luther League convention (that is on July 3) this international choir will give its sacred concert. We want every possible Canadian Leaguer to be along to sing. If you have no choir in your home congregation then get the songs from S.L.B.I. Bookstore and learn them by yourself. The District officers of the choral committee will seek to arrange for local or circuit choral unions wherever possible this spring. So if you have your part learned by early spring then you will be able to sing along.

A local committee in Saskatoon is making arrangements for a place of rehearsal, and it will seek to help you in any way possible. We would like to know how many are coming. If you are coming just drop us a line. Write

to the choral union committee in care of Luther Seminary, Saskatoon.

The choir selections are being printed in The Shepherd from time to time. If you haven't ordered your music yet, do it now. Some of the numbers may seem difficult, but with practice we can all learn them. An organ accompaniment will be used for all numbers. Watch our church papers for further announcements and articles.

—Gordon Hope.

PRAY NOW!

It is true! We have a terrific fight on hand. "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. 6:12. But we can win this fight by prayer. For prayer brings God on the field and the devil is no match for Him.

Luther Leaguers, there is another battle that needs to be fought daily. As we look forward to our international convention in June Satan is going to be fighting hard. He is going to work night and day, to trample under foot our theme "Let Christ be Lord." Therefore let us heed the words of Paul, "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." What a tremendous emphasis Paul here puts upon the importance and power of prayer, and upon the imperative need of intense earnestness and never wearying persistence in prayer. The victory shall be ours in Christ Jesus! Pray for Saskatoon and plan for Saskatoon NOW!

—Fred Haugen.

Prince Albert Circuit Luther League Convention

A call goes out to all the young people in Prince Albert Circuit to be in Prince Albert January 27th to January 30th.

The convention will begin Thursday evening and continue through until Sunday evening. Dr. O. K. Storaasli, president of Canada District Luther League will be guest speaker.

Theme for the convention will be "Let Christ be Lord."

NEW YEAR'S GREETINGS

A Blessed New Year to each reader. Read Psalm 51 for a New Year's prayer that you may be cleansed anew.

Note this change. The Luther League page will be in the first issue of each month instead of the last issue beginning in February, as this change will be better for the W.M.F. So articles to the L.L. editor must now be in by the 15th of the preceding month. Thanks for all the fine articles, and remember, it is your page.

Sharon Luther League of Irma, Alberta, held its annual meeting Sunday, December 5th at Sharon church. The following are the members of the executive for the coming year: President, Carl Gulbraa; vice-president, Torlief Larson; treasurer, Ralph Erickson; secretary, Arlene Steffensen; Pocket Testament League secretary, Eunice Satre; ushers, Gordon Hollingen and Knute Gulbraa; organist, Orville Likness.

The devotional part of the program centred about the topic "Keep Christ in Christmas." the first part dealing with "How We Lose Christ from Christmas" was given by Ralph Erickson. Arlene Steffensen gave the second part, "How Can We Keep Christ in Christmas?" Musical numbers included a solo by Mrs. T. Larson, and a duet by Marvin Reitan and Oscar Likness. Solveig Steffensen gave a

reading, "The True Meaning of Christmas."

Following this program, the leaguers enjoyed a fellowship lunch together in honor of one of the older members of the League, Mr. Dendrew Likness, who has now left for Washington, U.S.A.

—Arlene Steffensen, L.L. secretary.

November P.T.L. Month

November was P.T.L. month. Trinity L.L. at Torquay presented a program on November 21st. Agnes Forsberg, the P.T.L. secretary, led the meeting and opened with a poem called "The Bible." A playlet, "An Evening with the Pocket Testament Movement," was given by the junior Leaguers. Pastor Precht showed us the P.T.L. colored slides. Musical numbers were presented by the local leaguers and the congregation joined in singing, "O, Bread of Life from Heaven," "God's Word is our Great Heritage," and "Keep us steadfast in Thy Word."

A banquet was held November 25, with the theme "Let His Word Lead," the key verse, "Send out thy light and thy truth; let them lead me." Psalm 43:3. The church parlors were decorated with mauve and white posters and streamers. The banquet opened with singing the table prayer. After all were seated, the candles were lit and the lights turned out.

During the three course meal the following program was rendered: The P.T.L. secretary welcomed all who had come. Joel Salte, L.L. president, gave the response stating the real purpose of gathering. Arnold Knutson led the singspiration. Testimonies on "What His Word Means to Me," were given by Grace Holverson, Doreen Vinge, Lorne Vinge, and Gladys Knutson. (nee Jothan). Mrs. Precht sang "We've a Story to Tell to the Nation." The message was given by the Circuit P.T.L. secretary, Mrs. C. Lindgrin of Estevan. She challenged us all to read the Word, to establish the family altar, and also told us what a blessing it had been in her life. Following Glen Johnson's solo, "Beautiful Savior," we had a candle lighting service. At this time small candles, which were by each place, were lit and all were given an opportunity to sign the pledge cards. Agnes Peterman sang, "Jesus is All the World to Me." Greetings were given by Pastor Precht. He also offered a prayer for the Pocket Testament Movement.

There was a P.T.L. display in one of the store windows from November 20 to November 28. It was decorated with mauve and white crepe paper. Bibles in several dialects, Testaments, tracts, posters and plaques made a very impressive display.

Through the work of the P.T.L. in Torquay this year seven Leaguers joined the large "Bible reading family," and others have resolved to abide more firmly to the pledge they made.

—Agnes Forberg, P.T.L. secretary.

THE QUIET HOURS

Every part of God's own created day is beautiful whether angry clouds hover low or whether the sun shines bright and gay. There is, however, certain times of the day that stand out.

The queer stillness just before sunset has a way of casting a fascinating spell over one who is alert to the moods of nature. Then it is that I choose to take a walk. The effect of fresh air and exercise acquired through walking after a day's work, is not the only factor which erases lines of fatigue caused by the day's activity. The very air is so saturated with peacefulness that the confusion of annoyances, anxieties or responsibilities seem to vanish, leaving you with a relaxed, beautiful feeling. It

is the time when all work has ceased and mysteriously every part of nature responds. The wind disappears, flowers close their petals and even the birds cease to flit from branch to branch. The result is complete quietness, making it a splendid time to be alone with your Creator and Savior.

Thinking back on the day just past, confession of sins, both of commission and omission, unburden your heart and mind. Then as you walk freely in the clean open air, God seems so very close, and your heart swells with thanks and praise to the Beautiful Savior, King of Creation, who not only has saved us from eternal hell but supplies our every need each minute of the day. Finally when the last beam of light disappears and the earth is enveloped in darkness, one can drop to the soft earth and intercede for lost loved ones, friends and neighbors. There, in the darkness, one is hid from the eyes of the world, only God sees, hears and answers according to His Will.

The same queer stillness found in the evening, occurs in the morning at sunrise. After receiving physical strength by a night of rest, God has created a time for us to be strengthened spiritually for the trials of the coming day. There are times for thorough Bible study and family devotions, but to me, the stillness of the morning, before the hum of usual activity begins, is given to the individual to take up the sword of the spirit thus arming yourself for every task. There, in the freshness of the morning, you may ask for victory over the devil, the world and your own flesh that day, and it shall be given to you.

"Oh, the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past tracing out." (Romans 11:33).

—Ella Loken.

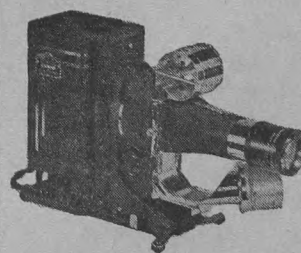
On Sunday, December 26, the Rosebush Luther League held their annual Christmas program. The weather was very good for the evening and there was a large attendance. Having Christ in our Christmas was the centre thought in our program. We had the privilege of having our pastor and his family with us. Pastor Rude spoke emphatically on the importance of having Christ in our Christmas, leaving room always for Jesus in our celebrations during the festive season. Milton Rude who is attending the seminary in Saskatoon, brought a message in a Christmas reading and two musical instrumental selections accompanied with his brother, Alvin. The program also consisted of many inspiring readings and special songs rendered by Luther Leaguers and friends.

—Gordon Kasa, Rosebush L.L. Pres.

De Troendes Enhel

(Continued from Page Three)

sjelefienden. Blir det noe mørkt punkt i broderkjærigheten, vil det kastes en ussygkelig skyge utover i menighetens omgivelser. Satan er fylt av et brennende hat til den kristne broderkjærighet. Han frykter den som et av de farligste yaopen som rettes mot ham, og han søker derfor aa ødelegge den. Han søker aa splitte de troende. Og her har han god støtte av verden og kjødet. Derfor vil vi stadig oppleve anslag mot den kristne broderkjærighet. Er vi ikke paa vakt, vil den gjølnne i vaare hjerter."



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